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HUMAN FACULTY

The Human Motto: "E Pluribus Unum."

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THE INTELLECTUAL HATCHET.

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THE INTELLECTUAL HATCHET.

Intellect, however strong in itself, is *powerless* alone. One might possess the intellect of a Webster and be powerless to use this intellect *without executive force*. There is no force in intellect itself. In other words, there is no motive power in intellect. Unless there is back of intellect strong faculties of force there will be no certain, aggressive, forceful application of it. Intellect may then be considered simply the blade of the hatchet. It may be very sharp; it may be ready to cut; yet it will *not* cut unless there is power to drive it.

The power back of intellect that sends it with force is chiefly to be found in two faculties. These two faculties are Destructiveness and Combateness. Without these the intellect would not be put into positive action at all. It would not act in a forceful way. Therefore, to form an *intellectual hatchet* by which one may cut right into all of the questions of life, is to have back of it strong faculties of Destructiveness and Combateness. We give below a part of a sermon preached by Henry Ward Beecher, in Plymouth pulpit, December 29, 1878, upon the "Higher Uses of Destructiveness." He said:

"Combateness and Destructiveness are the architects, the engineers, the mechanics of human society. Men plough through the very rocky hills, and by their explosive powder they drive their way through the mighty mountains that a path may be made for commerce. They make new rivers where they please. They pierce the heavens and the earth. They go here and there with saw and chisel and plane, changing the primitive forces of nature to adapt them to the wants of human life and civilization. Thus they become man's engines. They are the propelling forces of men of thought and enterprise. They are the power that lies behind men to enable them to execute. They are the bow by which in the affairs of life the arrow is made to fly swiftly to its mark. They do not die. They live on and on. There is thunder in the soul of every highly organized man."

But they have risen a step higher than the lowest sphere. As society advances and its material wants in its highest state are relatively supplied, Combateness and Destructiveness, for they never cease, rise to yet higher functions. They lend themselves to the reason, to the will, to the affections and to the moral sentiments; and if you find a man without Combateness and Destructiveness then you find a man that is like grain that has not enough stiffness in the stem to enable it to stand up and which will break and fall down and rot on the ground. A man must have Combateness and Destructiveness if he is going to have any backbone. That affection is of little value which has no power to send it with force. Love ought to fly like an arrow from a strong bow. It ought to speed like lightning. It ought to have intense power. Benevolence that has no energizing principle under it is moonshine in which nothing grows; but Benevolence that works into philosophy, and defends the unprotected, and slays the malignant enemy, and carries blessings to the needy, and compels machinery to work for benevolent ends, and builds ships to circumnavigate the globe for the good of mankind, and uproots mischiefs, and overcomes the devil that has substance in it. The benevolent man that cuts off the leg that is diseased that would destroy the life of a fellow man if it were not cut off, and who has the energy which enables him to destroy for the sake of saving, he is a truly benevolent man; but the sapless man of benevolence, who faints when he sees a drop of blood, what use is he for a surgeon or anything else. You want to give a man a great deal of thunder if you are going to make much of life in the direction of benevolence. A man therefore who has Combateness and Destructiveness in him and knows how to use them so that they shall give vigor and intensity to his affections, so that they shall make the will well nigh omnipotent, so that they shall quicken the understand-

ing, so that they shall propel the sentiments by which he as an orator affects his audience, destroying error, driving away darkness, lighting up hope, and inspiring right purpose in them, that man has power to benefit his kind as no other man has."

This is a magnificent exposition of the higher uses of Destructiveness and Combateness. Remember that Henry Ward Beecher studied human nature phrenologically. In other words, he understood human kind elementally. To preach a sermon on the subject of Destructiveness and Combateness indicates his fundamental study of human nature.

There is a good deal of intellect going to waste for want of force back of it; in other words, for want of Destructiveness and Combateness. Therefore, to make the intellect a *positive instrument* that may be used in *cutting the grain in the fields of knowledge*, one must have *energy* behind it. To do the mechanical work of the world, intellect must have *energy* behind it. To propel the intellectual faculties in the production and execution of great thoughts, intellect must have *energy* behind it. This energy can be found in the faculties of Destructiveness and Combateness. These, in connection with intellect, constitute the *intellectual hatchet*. No one can strike error and darkness and disease of every kind forcefully and clear these all away without strong faculties of Destructiveness and Combateness. When these unite, something is accomplished. Intellect is put into *execution* and is put into *forceful* execution. One may acquire a great deal of knowledge and store it away without a high degree of the faculties of Destructiveness and Combateness, but when one goes out and *promulgates* this knowledge and battles with the errors of life and overcomes them, he needs a great *degree* of these two faculties.

HEAD BUILDERS.

Faculties are head builders. Heads are built. They are shaped by their builders—the forty-two faculties. If one has a broad, short head, it shows that his selfish propensities are stronger than his intellectual and social faculties. The selfish propensities build the temporal lobes of the brain. These are shown externally in the two sides of the head. The social faculties build the posterior lobes of the brain. Therefore if one has a very full round backhead he will have this by virtue of a strong degree of the social faculties. These are Amativeness, Parental Love, Inhabitativeness, Conjugality, and Friendship. All natural heads would be of the same shape if there was not a difference in the degrees of strength of the forty-two faculties. When these faculties vary in strength in a man or woman, and in almost every case they do, there will be a corresponding disproportion of the parts of the head. Just as much, then, as the mind is disproportioned, so will be the head. Outside of mechanical injuries, heads are absolutely shaped by faculties. All uneven heads in shape indicate correspondingly uneven minds. An uneven mind is simply one in which the faculties vary much in strength. If a child inherited the forty-two faculties in an equal degree, it would build a symmetrical brain absolutely certainly. In other words, the skull, which is formed round the brain, would be symmetrically proportioned. When one has a symmetrical head, he will have a correspondingly symmetrical face and body. The difference, then, in head, face and body formation is, in every normal case, the result of a difference in degree of the various faculties that constitute the mind. The mind is the builder of the body. It is the builder of the body in the way that has been clearly explained in the article entitled, "MIND THE MOULDER." We commend this article particularly to our readers.

The days of experimenting with human beings medically, educationally, vocationally and reformatively, *ought to be over*.



HUMAN POWER

A FUNDAMENTAL EXPOSITION.

HUMAN POWER.

Human power is analyzable. All kinds of human power are analyzable. They can be fundamentally analyzed, because they are made up of certain elements. Elements are fundamental. Human power, therefore, of any and all kinds may be fundamentally analyzed. It may be as definitely, clearly and exactly analyzed as any mathematical problem. The product of a multiplication of figures is something that can be definitely comprehended. Human power of any kind is just as comprehensible. This is all possible because the exact nature of the elements of power are known. The combination of these elements, therefore, can be made in a perfectly definite manner. There is no necessity of misunderstanding, nor of vaguely understanding the nature and elements of power. The very back bone of it is known. The absolute center is clearly understood. This is

the faculty of Destructiveness. This faculty is as certainly the center of human power as the sun is of the solar system. Executive human power is almost wholly an impossibility without the faculty of Destructiveness. Executive force without Destructiveness is weaker than the play of Hamlet with Hamlet left out. Destructiveness is the principal element of human force. It is force itself. It is dynamic force. It is a spontaneous force. It is indefinite force because it has no specific purpose but forceful action. Hence the center of human power is in the faculty of Destructiveness. This is localized in the human brain in the temporal lobes, and may be exactly localized externally by pressing the tips of the ears against the head. While this is the center of human power, it is far from being all of human power. It has no intelligence. In itself it is absolutely blind.

To commence, however, at the heart of human power is

to begin with this faculty and one by one unite other faculties with it. The most nearly second element of human power is Combactiveness. Destructiveness is a battering ram. At the same time it must be assisted. It must have its allies. Its nearest and most essential ally is Combactiveness. Instead of Combactiveness, however, being an aggressive element of power, it is only powerful in resistance. It is the great oppositional faculty. In other words it is the center of self defense. It enjoys struggling with opposition. Its pleasure is to oppose. It is the central faculty of human contention. It is positively resistful. It is also the central faculty of human courage. Courage is an element of human power. A great faculty of Combactiveness united with Destructiveness gives one the courage to smash all opposition to smithereens. Dewey, without Destructiveness would not have destroyed. He would have been ineffectual. To hurl the great projectiles of an armored ship with terrific force requires a great degree of Destructiveness. To stand up and face the enemy requires a great degree of Combactiveness. These two faculties, are, therefore, the great battering rams of the human mind. Human power without these two faculties is a burlesque. It is weaker than moonshine. It is like the dead ashes in strength to the tough solid oak or hickory before its strength is destroyed by fire.

The third great element of human power is Firmness. Neither Destructiveness nor Combactiveness have any persistence. They have great temporary force and resistance but are not endowed in their inherent nature with any persistence. This is the property of Firmness. A great faculty of Firmness added to Destructiveness and Combactiveness will enable all to persistently use forceful and resistant power. In other words they will not be fiftul. They will not be temporarily powerful. They will be persistently powerful. They will persevere in power. In other words they will have powerful perseverance. What they do will be done with courage, force and great persistence. They will not only like to drive along forcefully, but will enjoy tackling the greatest obstacles in the way, and then will keep hammering away at these obstacles until they reduce them or destroy them. Martin Luther was a splendid example of this kind. David Livingston was a good example of the same kind. Columbus was another fine example. Captain Cook, the first circumnavigator of the globe, was also a powerful example of these three faculties in a predominant degree. Oliver Cromwell was a great example. Napoleon possessed two of these, Destructiveness and Combactiveness, to a great degree. Bismarck was a great representative of the three. Grant was also a magnificent representative of the three, with Firmness stronger than Destructiveness and Combactiveness.

These three fundamental faculties are the frame work of human power. They are inherently powerful. In other words they are mentally powerful. Their force is inherent in their nature. At the same time they are powerless without vitality. Human power is wholly dependent on human vitality. No vitality, no manifestation of power, no active power. A dead lion is not a power. These faculties can be shorn of their power by the destruction of vitality. They cannot act to any degree whatever without vitality, and there cannot be any vitality without some degree of one or more of the three vital faculties, Combactiveness, Alimentiveness and Vitativeness. By means of these three faculties the human mind and body are capable of manufacturing blood. To run the human brain blood is absolutely necessary. Indirectly, therefore, the three vital faculties are faculties of human power. They do not contain inherent force as dynamite does. They, however, do have the power to produce the powder, in a sense, that is buried up in powerful mental action. Without these three faculties all of the others would be absolutely powerless. They would be as powerless as the best engine in the world without fuel or dynamo.

There would be no execution. There would be no operation. There would be no action. If you are to be powerful young ladies and gentlemen you must preserve your vitality, you must not only take care of it, but build up a powerful vital system. The mightiest will and intellect in the world without vitality is absolutely powerless. A great degree of Destructiveness, Combactiveness, Firmness, Alimentiveness and Vitativeness will enable one to make a powerful effort of a long continued kind, when without the vital faculties, with the three first named strong, he could only make a spasmodic effort.

Self-reliant power may be had by the addition of the faculty of Self-Esteem to this number. While this faculty is not inherently the faculty of power, it is a great sustainer of the powerful faculties because it gives one self-possession. The greatest of the human race have great self-reliance and self-possession. Self-control is certainly a great element of human power. Without self-control one can not be powerful in any great sense. The center of self-control is in the faculty of Self-Esteem. This is one of the most defective faculties of the American people. There are few men and women of great self-reliant power. We have very few Emersons and Carlyles. The elements of human power that we have defined and described up to this time cannot justly be said to be only elements of human power. They are, properly speaking, elements of animal power. That is, they are not elements of intellectual power. If the human is to be regarded as a thinking being these elements are not elements only of human power. To rise to human power in accordance with this distinction is to add to these the faculties of Comparison, Constructiveness and Causality. These three faculties are the essential intellectual powers of the human being. They are the understanding, comprehending, reasoning, classifying, analyzing and constructive powers. To think is to be powerful in one sense. To think in any broad, original sense is to possess these three faculties. No thought can take place without these three faculties. These three faculties give one planning power. They give one the ability to study and understand the laws and forces of nature. By means of these man becomes powerful in handling the forces of nature. The great feats of mechanical engineering are the products of these three faculties. The great inventions are largely the result of these faculties. Edison and Tesla may be properly called powerful men. They have great control of nature's forces. The intellectual power to understand, comprehend and demonstrate, is to be found almost wholly in these three faculties. Daniel Webster was a great illustration of these three powers. The ability to grasp and completely understand complex problems of any kind is inherent in these faculties. They, therefore, principally constitute intellectual power. They give the power of intellectual defense, logic, reason, originality, reserve, invention, profundity, broadness, comprehension, analysis and philosophy. When united with the motive and vital faculties already mentioned, there is great actual intellectual power. The intellect is put into vigorous use. Thoughts are formed and promulgated with terrific force. A thought becomes a thunderbolt when projected by the force of these intellectual faculties. Man would be intellectually powerless without a large degree of the six faculties of vital and motive nature. Some of the great representatives of intellectual power in reality have been John Quincy Adams, Patrick Henry, Alexander Hamilton, Wendell Phillips, James G. Blaine, Ralph Waldo Emerson and Henry Ward Beecher. These men not only had intellect but they had the force back of the intellect to put the intellect into the strongest and most powerful action. They were not men of negative characters. They were endowed with great intellects and great motive and vital forces. They were men of understanding and also men of execution. Many a man has

(Continued on page 11.)

To the Human Race:—Stop!

GET A TRUE BASIS AND THEN GO AHEAD.

Do not build on theory.

Do not build on mere faith.

Do not build on suppositon.

GET DOWN TO THE BOTTOM.

.... The BOTTOM is composed of ELEMENTS. These elements are UNCHANGABLE. On this ELEMENTAL FOUNDATION education, sociology, psychology, economics, ethics and religion will stand FUNDAMENTALLY, SOLIDLY and PERMANENTLY.

A FUNDAMENTAL FOUNDATION.

The fundamental elements of which a human being is composed are the basis of every human problem. On these all systems of education, reform, health, character building and society must be founded to be true and to be permanent. The consideration of any question of human life should be based wholly upon these fundamental elements. The word fundamental cannot be emphasized too much. These elements are wholly fundamental. They are indivisible. They are just as absolutely unchangeable. This makes them constitute a basis of absolute reliability. This is, in itself, a fact of the most fundamental importance.

A true foundation for anything is of great value. *The most important discovery made by man is the discovery of the elements of his own nature.* Too many are inclined to think superficially and carelessly. An element is an element. It is not something else in any degree whatever. These 42 elements constitute the alphabet of all life, all knowledge and all questions. The first thing then to do to proceed definitely at all, is to clearly understand the nature of the fundamental elements of which we are composed.

PHRENOLOGICAL PSYCHOLOGY.

There is truth in all works on psychology. Each school of psychology has considerable foundation, and yet it is self-evident that if the different schools of psychology were based on the same fundamental principles there could not be the diversity and antagonism that there is. There can be but one true psychology. This is something that we affirm unconditionally. There can be but one true psychology. Psychologies furnish absolute evidence, therefore, that they are not necessarily true. Psychology is true. Psychologies may, or may not be true. The reason that there can be but one psychology is simply because there is a natural psychological constitution common to the human race. This con-

stitution, in a fundamental sense, is absolutely unchangeable. Psychology is the science of it. A true psychology would, therefore, be an unchangeable psychology. It is very evident, then, that up to this time, outside of the limited phrenological psychology to be found in books, that there is no true psychology printed.

Psychology, in an elemental sense, is the science of the elements of the mind. Elements constitute the mind. Elements produce all of the general powers of the mind. These elements are exactly the same in each man, woman and child. A fundamental psychology, then, is possible. A fundamental psychology would be an unchangeable psychology. A fundamental, unchangeable psychology would be a psychology on which all the questions of human life could be permanently and safely based. This is positively what phrenological psychology is. It is a psychology of the fundamental elements of the human being. It is, therefore, a natural psychology. It is not a theoretical psychology necessarily to any extent or in any degree. It is nobody's psychology. Physiology is nobody's physiology. Nature's laws are not anybody's laws. To put it in the affirmative they are everybody's laws.

Human psychology is the psychology of the human race. Elemental human psychology is wholly natural and absolutely true. We do not claim that all of the fundamental elements of the mind are known. We do positively and absolutely affirm that forty-two of these are known to be fundamental. A thorough knowledge of these enables one to clearly conceive that they cover all of the important or essential powers of the mind. Very approximately a complete psychology, then, is within our reach. Beginning with fundamental elements it is possible to fundamentally understand the nature of perception, conception, memory, will, imagination, conscience and judgment. These general powers can be as definitely analyzed and comprehended as

the principles of mathematics. We do not say this thoughtlessly. We do not say it in any superficial sense. We say it advisedly. We say it understandingly. We say it unconditionally. We mean just what we say. The power of human perception can be as definitely and fundamentally understood as anything known. We know nothing more certainly, completely, accurately and fundamentally, than we know or understand human perception. The same is true of conception. The same is just as true of imagination. Thought can be analyzed in the most exact, fundamental sense. Exactly how thoughts are formed can be understood by means of phrenological psychology. The exact origin, in the first place, of ideas, may be specifically and perfectly understood. The arrangement of these ideas into sentences may be fundamentally comprehended. All of the operations of the human mind may be perfectly comprehended by means of fundamental, or phrenological psychology. Phrenological psychology is simply a name given to fundamental psychology. Outside of fundamental psychology there is a great deal of cloudiness. There is much mysticism. The mental world is very obscure and uncertain. This is true because the so-called psychologists have not builded on the fundamental and elemental basis.

Those who teach that a faculty is simply a power of the whole mind, are very much muddled. A faculty is a single power. It is not all the mind, but is one of the elements of which the mind is constituted. The mind is the aggregate of these elements. Mind is nothing in itself. The human mind is but a name so far as being something, in and of itself. It is but an aggregate of individual elements. Each one of these helps to constitute it. All of these taken away, all of the mind is taken away. Faculties, therefore, are the mind. A faculty then is not of the mind. Faculties acting together constitute mental action. Mental action cannot be explained or understood in any other way.

The mind as a whole does not perceive. The faculties of Individuality and Form perceive single things, and the shape of these. The eagle without the higher intellectual faculties can perceive individual objects and the shape of these many times more correctly at a distance than man. It, therefore, does not require any more mind than a hawk has, to perceive and recognize individual objects. The faculties of Individuality and Form may be extremely strong, as in the Indian, and the intellectual faculties comparatively weak, and yet the Indian will perceive much more correctly and quickly than a mind like Webster's.

The whole mind cannot act through a single faculty. It cannot run the gamut of mental action, any more easily than the human body can first be a toe, then an eye, then a lung, then a hand, then a stomach, and on through the entire list of physical organs. The belief (for it cannot be any more than belief) of the whole mind concentrated upon *eating* through the faculty of Alimentiveness is fully as absurd as it is to claim that the entire body is used in winking the left eye. There is nothing more certainly established than the plurality of brain organs. The brain is not considered the *organ* of the mind any longer. It is considered the *organs* of the mind. It is a composite structure. Phrenological psychology explains the reasons why. The only way to understand fundamental, physiological psychology is to understand the fundamental faculties that constitute the mind. The facts of heredity absolutely destroy the fallacy of the mind being a single faculty acting in various ways. Without any training or education a child will possess certain faculties to a very strong degree, and at the same time other faculties to a very weak degree. This very overwhelmingly demonstrates the fact that faculties are something in and of themselves.

If the mind was a single power, the fact of the great difference of native faculties could not exist. There could be no explanation of it whatever. *It is impossible to cultivate a*

single thing without cultivating it as a whole. It is, therefore, impossible for a child to receive by inheritance a whole mind as a single power without having every faculty that is supposed to belong to this single mind exactly equal. The contrary of this is universally true. Therefore, phrenological psychology not only is fundamental, but it is fundamental and also positively elemental. It is the only elemental, fundamental psychology, and therefore the only true one. It is the only reliable one. Our wish is not fatter to this statement. We have no desire nor prejudice in the matter. Because we have an ear and an eye is no reason whatever to say that these are one and the same. With elemental psychology the various questions of life can be fundamentally approached and fundamentally solved.

THE TROUBLES OF HUMANITY.

The troubles of humanity have definite sources. These sources can be definitely understood. Until they are understood humanity must grope. Each one must deal with his own troubles indefinitely. That which is not definite is indefinite. That which is not elemental is general. If one does not know the exact source of any trouble he cannot proceed in any exact way towards its correction. Each trouble should be treated individually. It should be understood individually. The trouble of sensitiveness is an individual trouble in its fundamental nature. The trouble of fear is an individual trouble because it springs from an elemental and individual faculty. The trouble of memory of any particular kind is an individual trouble. It can only be cured by the individual cultivation of the faculty that causes the individual trouble. The trouble of skepticism is an individual trouble. It is a negative condition of the faculty of Spirituality. The trouble of superstition is an individual trouble because it is a trouble that is produced by a very large faculty of Spirituality. The trouble of vice is an individual trouble. It is an elemental trouble. It is a trouble that springs from the faculty of Amativeness. The trouble of jealousy is an individual trouble, at least in its origin. It originates in the faculty of Approbativeness. The correction of many of these troubles is the individual cultivation of special faculties that are the natural antidotes of these very large faculties. All should bear in mind, however, right here, that a faculty can only be relatively too large. They should still further bear in mind that they possess in some degree already all of the faculties when fully understood by means of which they can wholly correct or remedy all of their troubles. A human being is capable of correcting all of his own defects. He can cultivate certain faculties and rise above all the troubles that are natural to the human. He can largely be his own savior. He can especially be his own developer. He can develop any faculty whatever, be it vital, motive, mental, moral or spiritual. It is just as easy and natural for one to cultivate his moral, religious and spiritual nature as it is for him to cultivate his social, selfish and intellectual nature.

Phrenology is a name for the fundamental science of life. It deals with the elements of mind. These elements are not imaginary, theoretical somethings. They are the natural, genetic elements that constitute universal human nature.

To deal with humanity without a knowledge of the elements of which human is composed is as superficial, haphazard and dangerous as to deal with the human body without any knowledge of the location and functions of the organs of the body.

Human nature is as old as the universe. It will last just as long, too.

Commence with the *elements*, ladies and gentlemen.

DEALING WITH YOURSELF.

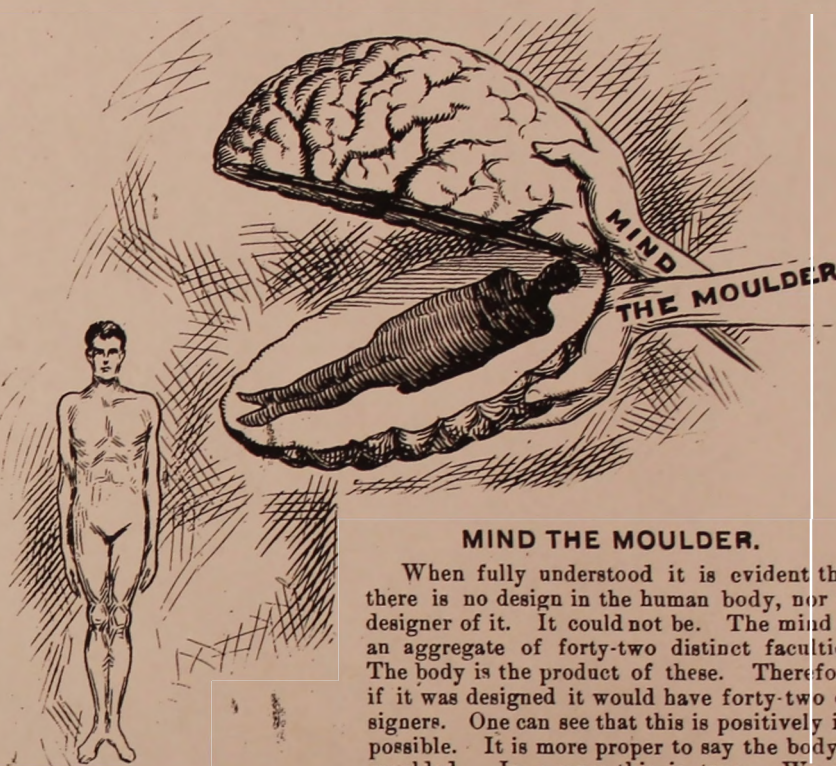
Reader, to deal with yourself is to deal with forty-two faculties. To handle yourself is to handle forty-two faculties. To develop yourself is to develop some of these forty-two faculties with others. To deal with yourself definitely is to understand each faculty of which you are composed. To deal with your passions is to understand whence these passions spring. To deal with your despondencies is to understand the faculties that cause despondency. To deal with your fears definitely and effectively is to understand the faculties from whence they come. To deal with your imagination, is to understand the sources of imagination, which may be found in elemental faculties. To deal with your thoughts is to understand the thought faculties and the faculties that stimulate these to action. When you fully understand the exact nature of each faculty you can definitely and successfully deal with yourself. Not understanding these elemental faculties of which you are composed and the degree in which you possess these individually and relatively is to deal with yourself blindly, vaguely, uncertainly, and unsuccessfully. If you are to deal with yourself in the way that results in happiness, health and success, you must deal understandingly with all the faculties that constitute you. Study the nature of each faculty. Master these elements that constitute you. Know exactly the causes of all of your mental moods. In this way you can begin to rectify all unhappy conditions. You can correct any defect of memory, concentration, thought, judgment, will, decision, or self-reliance in the most definite and certain manner.

ARE YOU INTERESTED IN YOURSELF?

If you are you are interested in the faculties that constitute yourself. These will make you happy or unhappy, healthy or unhealthy according to your knowledge of them and their proportion. All of your troubles and your joys are the direct product of these faculties. If you are in an unhappy state, you are so simply because certain faculties are in action and in a predominating condition.

No one can be happy or unhappy except by means of these faculties. No one can be despondent or cheerful except by means of them. If certain faculties were stronger than others one would be positively cheerful. The problem of human happiness is a question of predominating faculties. Every conceivable condition of human life is a question of the action and interaction of faculties. In other words, it is a question of individual and combinational action of faculties. Every passion comes from a faculty source. Every fraction of embarrassment is from a definite source. All nervousness is wholly a question of faculty. In fact, every kind of human condition is positively a question of faculty. We mean by this, that it is a question of the control of faculty. It is a question of knowledge of all the faculties, and exactly what a mental state is. Many have mental moods. All kinds of mental moods that are unhealthy and unhappy can be absolutely destroyed if one understands his faculties.

Get under Causality, Human Nature, Self Esteem, Firmness, Hope, Combativeness, Mirthfulness, Spirituality and Conscientiousness and your unhappy and unhealthy mental moods will take wings and fly away.

**MIND THE MOULDER.**

When fully understood it is evident that there is no design in the human body, nor no designer of it. It could not be. The mind is an aggregate of forty-two distinct faculties. The body is the product of these. Therefore, if it was designed it would have forty-two designers. One can see that this is positively impossible. It is more proper to say the body is moulded. In a sense this is true. We use

the illustration above to strikingly convey to our readers the fact that the body is formed by the mind. They should bear in mind, however, that it does not cut out a pattern and mould the body, as it were, in accord with this. It forms the body and builds it, but not after any design. When one studies the head and understands how it is formed, he fully realizes that there is no design in the matter.

Heads are a necessary product of head builders, the faculties. The shape of a head is not designed at all. It is simply a consequence of the relative strength of the various faculties. If one has a long, narrow head it is simply shaped that way because the social faculties that built the posterior lobes of the brain, and the intellectual faculties that built the anterior lobes are much stronger than the self-fish propensities that built the middle lobes. There is no design in this. It is simply a consequence. As is the mind so will be the head, and as is the head so will be the face and body. If one has the intellectual faculties positively in the lead at birth he will have a certain shape of head, of face and of body, as a necessary consequence, yet there is no design in it. There is no design in the formation of any part of the body. The faculties simply mould the body according to their degrees of strength. In other words one faculty builds one part of the body principally, and another, another, and so on and on. They do this to the degree of their individual strength. If there is a weak faculty in the mental constitution there will be a weak place in the body. If there are a dozen weak faculties in the mental constitution there will be a dozen weak places in the body. For instance, if one inherited a very weak faculty of Alimentiveness, and the faculty was not specially cultivated, there would necessarily be a weak digestive system. Under no circumstances would there be built up a large stomach and the other vital organs. The abdominal part of the body would not be developed. At the same time this individual might have large faculties of Firmness, Destructiveness and Combativeness, and build a large bony skeleton and muscular framework, but he would not have a round, rotund formation. One can see in a moment there is no design in this. Bodies,

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To the psychologists: First get an elemental basis.

The majority of phrenologists are only organologists.

Don't be so vague in your conceptions of human nature, ministers.

How many phrenologists have the good of the science as much at heart as their pockets?

A knowledge of one faculty is of more importance than volumes of psychology.

Fear should be given 41 times less attention than it is generally given. It only comes directly from one forty-second of the mind.

Human intellect is made up of faculties that may be as clearly understood as the five fingers that principally compose the hand.

It is 41 times easier to develop a single faculty than the world supposes, simply because they suppose, and do not know that a single faculty can be developed individually,

MOVING THE BIG TOE.

It is not any more necessary to use the *whole* mind to think than it is necessary to use the *whole* body to move the big toe.

UNIVERSAL INTEREST IN PHRENOLOGY.

One reason why many phrenologists find so little interest manifested by the people is because they do not deal with Phrenology proper.

They deal only with brains, organs, heads and faces. These are all effects instead of causes. They are all superficial instead of fundamental. There is not a sane man, woman or child on the face of the earth but what is as much interested in Phrenology as in everything else combined. They necessarily have to be. It is inevitable. It is unavoidable. Every human being is interested in self. Phrenology is the science of self, yourself, myself, everybody's self. Just as much, then, as anyone is interested in his own happiness, health, life and success he is interested in Phrenology, and what is more he will manifest his interest if approached properly. We could get a three-weeks-old baby interested in Phrenology in less than three minutes. In twenty years we have never found a man, woman or child who was not as much interested in it as in everything else combined.

CHILD NATURE.

There is a great deal of erroneous thought current regarding child nature. Child nature! As if there was any difference between child nature and adult nature.

All of the members of the human family are composed of human nature. Human nature is exactly the same at birth as it is at forty and eighty. These misconceptions all come from a superficial knowledge of human nature. Fundamentally human nature is the same in all races, nationalities, tribes, sexes and at all ages.

The seeming difference is only one of development and combination of fundamental elements. The elements of human nature do not ripen at the same time. There is no uniform rule of mental development in children. In other words, there is no law of child development either physically or mentally. Each child is an individual combination unto itself. This particular combination of faculties is far and away superior to the usual environment. The only basis of understanding child development is one of measurement of the individual and relative strength of the forty-two faculties of which the child is composed. In this way all kinds of mental and physical development may be clearly understood.

To study children with any certainty, science and system is to study the fundamental elements that constitute them. These being unchangeable in their nature, make such a study substantial and lasting. When one has once learned the nature of each element of human nature he has a fundamental, racial, and unchangeable basis. All other methods of child study must of necessity be haphazard, superficial and largely unreliable.

Habit is no chance affair. It was formed by some strong faculty or faculties.

Are you under the proper faculties for health, success and happiness?

Instead of taking drugs for nervousness get under the proper faculties and your nervousness will leave for parts unknown and stay there.

Many cannot understand the inconsistency of human nature. It is very easily understood when one understands the fundamental elements of human nature. The faculties that compose human nature range from the most selfish to the most unselfish.



A HARP OF FORTY TWO STRINGS.

A human being is a harp of forty-two totally different strings. All of the music and discord of human association is performed on these strings. They are *elemental* strings. They are everlasting strings. They never wear out. If played upon properly, they grow stronger instead of weaker. In this they are unlike the strings of all other musical instruments. Their power is in action. These strings can be developed. They are not in an equal degree of strength at birth. If they were, all would naturally be in tune. The majority of the human family are out of tune. These strings are not in harmony; they do not in many cases work in unison. They constitute, however, the most wonderful instrument in existence. We should know them more fully even than we know the strings of any man-made instrument. We should know how to handle them properly. We should know how to tune them. Those the most apt to produce discord are *Amativeness*, *Approbateness*, *Combateness*, *Destructiveness*, *Acquisitiveness*, *Cautiousness*, and *Alimentiveness*. These strings are discord makers. They do not harmonize with the other strings of the same individual, nor always with the strings of another soul. In fact they are often antagonistic. They are selfish. The discordant notes in human life are produced principally by the above-named strings. The strings that like concord are *Benevolence*, *Conscientiousness*, *Veneration*, *Ideality*, *Sublimity*, *Order*, *Tune*, *Time*, *Causality*, *Parental Love*, *Friendship*, *Conjugal*, *Inhabiteness*, *Hope* and *Spirituality*. These like concord within and concord without. They like a harmonious world. They like to see everything proceed musically. When predominant, they properly tune one. They subordinate the discordant faculties already named and tune one to this world, the next, and the whole universe. Our teachers, reformers and ministers should understand these strings. These are the strings that they are to tune if they are to get humanity, individually and collectively, into a happy, healthy and harmonious condition. We respectfully ask them to thoroughly study these strings.

SOME POSERS.

How can red be blue? How can one faculty be another? How can we smell with our ears? How can we digest with our heart? How can we fear with *Combateness*? How can we be friendly with *Sublimity*? How can we remember places without *Locality*? How can we sense the beautiful without *Ideality*? How can we see character without *Human Nature*? How can we have vitality without *Alimentiveness*, *Amativeness* and *Vitateness*? How can we possess anything of a distinct nature, either mental or physical, without distinct faculties? How could one have a *Motive Temperament* without the motive faculties. How could one have a *Vital Temperament* without the vital faculties? How could one have a dense quality of brain and body without the motive faculties. How could one have a strong will without a strong degree of *Firmness*, *Destructiveness* and *Combateness*? How could one reason without *Causality*?

SELF-ENGINEERING.

Self-Engineering is a practical possibility. This is the first thing that should be taught in home and school. It is far and away of more importance than anything else. It is the natural intention of human nature. The constitution of human nature completely proves it. No one is constituted to be governed. Each one is constituted to govern self. Self-government is in accord with the constitution of the human being. Each one should be made self-sustaining, self-supporting and self-guiding. This is the first object of human life. It necessitates self-knowledge. Self is a very complex affair. Self-engineering is a great science. It can be learned, however. It can be taught systematically. It can be taught definitely. It ought to be taught. It is the one thing needful above all else for human health, happiness and success. To teach it requires a thorough knowledge of the constitution of self. Self is an aggregate of forty-two elements.

To handle these successfully is human success.

To handle self is a great problem. One should know the exact nature of each faculty. Knowledge is necessary. Not dim, vague knowledge, but full, complete, clear knowledge of each fundamental element of self. One should understand these elements as fully, as clearly, as completely as he understands 1, 2, 3, 4, 5, 6, 7, 8, 9, 0. A faculty is just as distinctly an individual thing as 1 is. It has a distinct nature. It is wholly individual. It is absolutely fundamental. It is wholly indivisible. It should be considered as something in itself.

It is. It is an element. Do not treat it as the whole mind working in this particular way, nor as some vague, misty manifestation, but as an individual power with a distinct nature. Then you begin self-engineering definitely and successfully.

By means of the faculties of *Human Nature*, *Causality*, *Comparison*, *Self Esteem*, *Firmness*, *Combateness*, *Destructiveness* and *Conscientiousness*, one so understands his own make-up as composed of distinct faculties, that he knows just how to proceed to direct and regulate the many elements of self. These, also, give one the power to handle self as certainly as any engineer handles his engine.

WHY?

Why is a German wide-headed? Because he has large faculties of *Alimentiveness*, *Acquisitiveness* and *Destructiveness*. This explains why he is a good eater and drinker, a good financier, and industrial.

Why is an Englishman fatter than an American? Because he has *Self-esteem* and *Alimentiveness* stronger than *Approbateness* and *Combateness*.

Why is an American lean? Because he has *Combateness* and *Approbateness* stronger than *Self-esteem* and *Alimentiveness*.

THE BEST WAY TO STRENGTHEN MEMORY.

How to Kill two Birds with one Stone.

There is no need of following any system to strengthen memory. Memory is not anything in itself. Memory, so called, can be developed without any attention to any rule or system. It can not only be developed, but permanently developed. The memory can not only be strengthened but another bird may be killed at the same time. We might as well kill as many birds with one stone as possible. Some things are so related that the development of one will necessarily give the other. This is true of faculty. Memory is simply a power that belongs to each faculty. In other words memory and faculty are of equal degree. As are one's faculties so will be one's memory. Instead of there being a memory, however, it is much more proper to say memories. There are many kinds of memory. There are distinct kinds of memory. The reason that there are many kinds of memory, and also distinct kinds of memory, is found in the plurality of faculties that constitute the human being. Each faculty principally has its own memory. At least the degree of a particular memory corresponds exactly to the degree of strength of the particular faculty. To increase the faculty is to correspondingly increase the particular memory. Therefore, if one would wholly dismiss the matter of memory from consideration and proceed to develop a defective faculty, he would necessarily develop the particular memory that this particular faculty possesses, and gives him as a being. Hence one can develop memory without giving attention to memory. There is no need of any artificial system.

The faculties that are strong *always* have good memories. There are no exceptions to this. As is the faculty in degree so will be the memory of this kind in degree. This is universally true. A strong faculty will give a strong degree of attention. It will do this without any necessary intention. It might be called involuntary attention. Probably a better definition would be spontaneous attention. Faculties may be so strong that they give unintentional and unconscious attention. That is, they attend to their business so naturally and positively and spontaneously, that they gather about everything that they are related to. For instance, if the faculty of Color is very strong in one's mental make-up, it will give a corresponding degree of attention to colors regardless of sex, kindred, nationality, climate, circumstances, education or prohibition. It sees colors so quickly, acutely, unavoidably, naturally, spontaneously and perfectly, that they are put down correspondingly in the brain. In other words the registration, or whatever the condition is that seems to be the physical basis of memory, is fully performed unconsciously; therefore, there is well-nigh perfect retention and just as perfect reproduction. All may proceed about memory culture, then, in an absolutely certain manner in regard to a particular kind, by simply developing the faculty that is weak and that gives the defective memory, with the certainty that if they develop this particular faculty they will have this particular kind of memory regardless of everything else. This method is absolutely reliable. It is not only reliable, but in each case one kills two of the finest birds with one stone. We commend this to all of our readers as the most practical, permanent and paying method of memory culture.

Get down to the bottom, psychologists.
Get down to the bottom, teachers.
Get down to the bottom, preachers.
Get down to the bottom, reformers.
Get down to the bottom, philosophers.
Get down to the bottom, statesmen.
Get down to the bottom, all.

Go get a *basis* before you attempt human training.

CHAOS.

Approximate chaos still reigns in social, political, economical, educational, psychological, therapeutical and religious thought.

WHY? Simply because of want of knowledge of the **fundamental elements** of which all beings are composed.

FUNDAMENTAL CHARACTER READING.

Character reading as usually conducted is largely superficial. It might properly be called empirical. Very little *fundamental* work is done along this line. There are many kinds of character readers: palmists, astrologists, intuitionists, physiognomists, temperamentalists and phrenologists. In a phrenological journal the statement was made recently, that a certain phrenologist had contracted to make 60 examinations daily, for a business firm, at \$10 per day, only working five hours. This is a good sample of the most superficial phrenological work.

We regret to say that the larger part of the field work is of this kind. A great deal of the office work is of a similar kind. The majority of phrenologists do not go deeper than organs. They talk about this and that organ. While the art of phrenology is necessarily physical on one side, at the same time there can be no fundamental application of phrenology as an art without a very thorough knowledge of the *psychology* of phrenology. Unless one clearly understands the exact nature of each individual faculty and how these faculties combine to give all kinds of talent, disposition and power, he can be but a superficial character reader. The usual phrenological examination is largely unreliable.

Very few make any effort in a definite sense to advise young people in regard to a life vocation. We have seen charts in which as many as 52 vocations were marked, that the individual might follow. A phrenological chart of this kind is a great deal worse than none. If these examinations were not made by graduates and those who are supposed to scientifically represent phrenology, it would not be so detrimental to the science. It is true that in every profession there are many fakes. This cannot be wholly avoided. There are many, however, who would do better phrenological work if they knew how. They are in earnest, yet they never truly understood phrenology. They have never considered it as a fundamental psychology. They have not mastered the elements that constitute exact mathematical, scientific, musical or literary talent. It is well-nigh universally considered that Language is the faculty of speech. This faculty has been credited with entirely too much power. In a fundamental sense it is not a faculty of speech. It cannot originate a single idea. It never has originated one. It has nothing whatever to do in a fundamental sense with thought. In no way whatever could it construct a sentence. It has no constructive power. Not a single idea nor a single thought would ever originate in seven degrees of Language. And yet there are many superficial phrenologists who principally depend upon a large faculty of Language to make a successful writer or speaker. It is a great deal more certain that one will be a writer or speaker who has the thinking and constructive faculties, than one who has the faculty of Language predominating. In thought and speech Language simply helps in expression. In the September number of Human Faculty expression has been somewhat completely analyzed.

Another very false idea prevails in regard to the function of Eventuality. It is neither the center of literary talent nor the faculty of memory. One will not necessarily have a good memory because he has a very strong faculty of Eventuality. One might have seven degrees of Eventuality and have an exceedingly poor memory of almost everything. Eventuality cannot remember faces. Neither can it remember names. It could not remember a single tune without the assistance of the faculty of Tune. So far as mathematics is concerned it has no power to remember whatever. It is not a literary faculty in any fundamental sense. The literature of the Indian is not very extensive, and yet this faculty is good in the Indian. It simply remembers events, as events, without regard to the nature, location and other things connected with the event. One can have an excellent memory in regard to nearly everything with a weak faculty of Eventuality.

Another very superficial mistake is in regarding Ideality as the center of imagination. A faculty is endowed with a specific function that is absolutely limited to a certain field. Outside of this it cannot go to any degree whatever. Ideality can cover its own field, but in no way, nor to any degree can it enter and perform the work of another faculty. The trouble with character readers is that they do not draw the lines of demarcation between one faculty and another. Faculties have been considered as very elastic. In fact they have been considered as modifiable in their nature. This is an absolute error. A faculty is absolutely unmodifiable.

The nature of Destructiveness is exactly the same in every man, woman and child. A faculty is something or nothing. Seven degrees of Benevolence has no effect on the fundamental nature of Destructiveness whatever. It *modifies its action*, but not its *nature*. Very few try to make a distinction between the action of faculties and their fundamental nature. Faculties act as best they can in the mental family. It is nearly impossible for a faculty to act wholly alone. It has opposition. It is condemned by some other faculties, restrained by some others, and probably "sicked on" by others. But its fundamental nature is never changed. A different explanation must be made of the combination of faculties, or we will be superficial in all of our character reading. There is no love between any two faculties. They do not in any sense modify each other's nature.

Character is a product of faculties in combination which combine by means of the *law of strength* and not of affinity, attraction, opposition or anything else. The law of mental combination is just as merciless and fixed as mechanical or mathematical laws. It is simply a question of superior strength. A faculty six degrees is stronger than one four degrees. And to the degree that it is its action will be that much stronger. The only variation possible in regard to the strength of one faculty from another is in regard to the degree of excitement of one faculty to a greater degree than another. For instance, the faculty of Mirthfulness may be only five degrees, and there may be an objective situation that will excite this faculty approximately to its maximum capacity for action and enjoyment. At the same time the same individual may have even six degrees of Veneration and Self-Esteem, two faculties that give dignity and respectful reverence for the occasion. Yet the transient, special activity of the five degrees of Mirthfulness may, *for the moment*, overcome the six degrees of Veneration and Self-Esteem and destroy what is called the usual dignity and gravity of the man. This is possible. But when one considers permanent character he knows that six degrees of Self-Esteem and Veneration as a rule will predominate. That is, they will during the larger part of the day be in the ascendancy, and Mirthfulness can only get the ascendancy for a moment, and that from circumstances that call it into the quickest and greatest degree of action.

HUMAN POWER.

(Continued from page 4.)

had a greater intellect than Henry Ward Beecher without doing one-hundredth as much with it. Ralph Waldo Emerson did not have a great intellect in itself, but he had the self-reliant, courageous forces back of it to send his thought in the most positive and direct manner. In thousands of instances it is not mere ability of an intellectual kind that is needed so much as vital and motive power back of it. Some men actually attain ninety per cent. more with the same degree of intellectual caliber than others.

Now we have three elements of human power, vital, motive and mental. One may have these powers to a magnificent degree and yet be powerless in a moral sense. Moral power is not inherent in these faculties at all. This is exemplified in a great number of our large commercial kings. The Rothschilds have never been considered as great moral forces. Jay Gould was a great power in his day, but not a moral power. Rockefeller is a great financial power, but does not have 1-1000 the moral influence that Dwight L. Moody has. To possess moral power one must have a strong degree of Conscientiousness. This faculty added to the nine faculties already given, will give one great moral force. Washington was not a great intellectual man but he was endowed with a large faculty of Conscientiousness and therefore has been a very potent factor in the moral development of this country. A still greater moral force was Abraham Lincoln. Lincoln was a man of integrity, of inherent love of right and justice. In other words his faculty of Conscientiousness was a positive power. Therefore, to-day the words of Lincoln have more force unquestionably, in a moral sense, than any other American statesman. Moral sense is not wholly made up from Conscientiousness, but this is the principal element of it. In Lincoln it was united with a large faculty of Benevolence. Justice was tempered with mercy. He actually loved right and hated slavery and injustice. He loved humanity. He could not have loved humanity without the faculties of Benevolence and Conscientiousness, therefore, it is an impossibility for any one to be a great uplifting, humanizing moral force without a strong degree of the faculties of Conscientiousness and Benevolence. John Brown was a still more striking individual type of the power of Conscientiousness alone. He was dominated by this one faculty. It led him. He was, therefore, a mighty concentrated moral force, and the spirit of his purpose still goes marching on.

By omitting from the mental constitution to a large degree the faculties of Conscientiousness and Benevolence and putting in their stead a large faculty of Acquisitiveness one begins to make commercial power. This the world should properly understand. It is an absolute impossibility for any one with predominant moral sense to become a great commercial monopolist. Conscience must be subordinated before this is possible.

There is another great element of popular power when added to all of the above faculties defined. This is the faculty of Human Nature, all in all the greatest faculty of the human mind. It is the central faculty of tact. All great leaders of the people, political, oratorical and moral have had and still have a great degree of this faculty. It is the faculty that gives one the power to read character. It is the principal element of sagacity. No one can be called a great tactician without a strong degree of this faculty. In handling human beings this is the greatest faculty of the number. United with Comparison, Causality and Constructiveness and supported by a strong degree of the moral, motive and vital faculties one is able to manage armies, countries and even worlds. It is the most practical faculty of the faculties of human power.

For popular power the faculty of Friendship is a necessity. It is that faculty that makes one welcome by men, women

and children. It knows no sex nor age. In fact, when it is predominant it knows no nationality. It knows no country. It is not often predominant, however. It is one of the most important elements in popular political power. It was one of the principal elements of James G. Blaine's magnetical popularity. When one unites this faculty with all of the other faculties mentioned, he will, unquestionably, be a popular power in the world. If to this is added a large faculty of Parental Love there will be additional power. This will give, in union with the other faculties named, great power in handling, and moulding the minds of children.

We have now essentially covered the psychology of human power. These faculties when predominant make one powerful socially, commercially, intellectually and morally. They produce almost universal human power. Wm. E. Gladstone had many of these faculties predominant. George Washington probably had them in as nearly an equal degree as any great man. Hereafter, human power may be clearly understood. If any of our readers are defective in any of these elements, they will be powerless just to that degree and of that particular kind; therefore, all can find out by a study of this exposition of human power the reason they are not powerful. One is defective in Self-Esteem and is not powerful in a self-reliant, decisional way. Another is defective in Combativeness and is not powerful as Gen. Sheridan was powerful. Another is defective in Human Nature and is without tact and, therefore, without power to handle men.

The most concerning thing concerning human power, however, is the fact that any or all of these faculties can be developed. No one above idiocy will be deficient in all of these. Any one who possesses a few of these powerful faculties can build on them. In other words he can so understand what faculties are defective that he can definitely build up these and make himself more powerful if not all powerful. Any faculty can be specially cultivated. In fact, if the young ladies and gentlemen would make the most of their native, mental and physical forces in building up any defective faculties that they may possess, they could become comparatively powerful even with an ordinary inheritance. The majority of the world do not use their faculties half as well as they might so far as power is concerned. To be a great power in the world is to possess the majority of these faculties in a transcendent degree. To become a great power in the world is to possess some of these and to properly develop and educate all. This is within the reach of thousands of young men. If they will but study the fundamental elements of power, and clearly comprehend exactly what they need, then they can go about the cultivation of their defective faculties and in time become great powers.

HABIT.

A Fundamental Explanation.

Like everything else human, the only source of explanation of habit, in a fundamental sense is faculty. This is completely self evident when one takes under consideration all of the forty-two faculties. One without thinking might say that it is a matter of imitation that habits are formed in association and by imitation. This would be true, and yet it would only prove our first statement. If one associates in any intimate or effective sense with another, or others, he must do so by means of faculties. Otherwise he will not do so.

In the first place if one was very defective in Friendship he would not want to closely associate with even his brothers and sisters. If he was defective in Approbativeness he would be very indifferent toward doing as others do in a customary or fashionable sense. If these two faculties were small one would be largely indifferent to the manners and habits of others. If Veneration was also weak he would be well-nigh

completely indifferent. With these three faculties very weak one would be almost impervious to the influence of the actions and customs of others so far as following them is concerned. If in addition to these three, the faculty of Imitation was weak, then there would be complete indifference and inability to imitate others. Hence, it is a question of faculty so far as a habit that is formed even by imitation is concerned. One cannot get at anything fundamentally and definitely unless he goes directly to one or more faculties.

A habit is a condition or state of a part of the brain that has been made by the repeated action of a faculty or faculties. The vigorous action of a faculty makes some kind of impression or produces a certain condition in the brain. In common words it registers itself there. This is very much like the impression made upon the tin foil or whatever is used in the phonograph. By repeated action it becomes more and more nearly established. In fact it becomes like a well-worn road in the country. Wagons form ruts. It is easy to get into these ruts but hard to get out of them.

It is very true that when one has reached 50 years of age, he is, in a sense, a bundle of habits. His habits are established. In other words he has formed distinct roadways in the brain. He has traveled these so many times that it has become habitual. This is not only true of the sensory brain centers but it is true also of the motor centers. We form, when infants, the habit of putting food into our mouth. At first this is very difficult. By repeated effort it becomes established in the brain. It becomes so exactly established that it is automatic and is relegated to almost unconscious action.

In regard to other habits, they are formed in the same way. All kinds of walks are formed by a dominance of certain faculties. All kinds of gestures are formed in the same way. Positions in sitting are also formed in a similar way. If one has a predominant faculty of Cautiousness at birth he will form cautious habits. He will form the habit very frequently of flinching. When something happens suddenly he is startled. He could not and would not form this habit if the faculty of Cautiousness was small. Again, one with predominant Approbativeness will form a negative, affected and catering habit. He will form the habit of holding his head to one side, wearing the hat on one side slightly and walking in a minced and affected manner. He will even form the habit of writing of a display kind, not through imitation but by means of the faculty of Approbativeness. Another child with small faculties of Approbativeness and Cautiousness with large faculties of Destructiveness and Combativeness will form reckless, rough-and-tumble habits. He goes at everything in a careless, off-hand, hit-or-miss way. This soon becomes a habit because it has been repeated so often by these strong faculties that it is fixed in the brain.

What we especially need to guard against is forming habits that we do not wish to be predominant when we begin our genuine life work. In other words, all habits ought to be preparatory. They ought to be preparatory steps. They should be stepping stones. They should assist us instead of working against us. There is more danger in habit than the majority have realized. Not many break habits that are strongly established. We know how hard it is to break an appetital habit. It is hard, exceedingly hard for many to break the habit of smoking. It is still harder for some to break the habit of drinking. The danger in forming habits is in not understanding the predominant faculties. If all began with the proper faculties the lead they could be permitted to form habits that would help them to put these faculties into execution. Suppose, for instance, a child has the faculties of Amativeness, Approbativeness and Alimentiveness predominant. A more unfortunate inheritance could hardly be conceived of. With the usual knowledge of the mind this child would form three of the

most destructive and unfortunate habits that are possible. Approbativeness predominant would form a habit of display, exaggeration and of catering to others. Alimentiveness predominant would form a habit of excessive eating and probably of drinking. Amativeness predominant is very liable to form the habit of self debasement in some way. These three faculties are dangerous faculties, when predominant, in forming habits. When either becomes thoroughly established it is hard to overcome.

The wisest thing in the world is to start right. To start out under the right faculties. Faculties that will make habits that are helpful, happy, self-reliant, courageous, accurate, forceful, cool, thorough, methodical and healthy are Causality, Order, Self Esteem, Combaticiveness, Ideality, Hope, Firmness, Conscientiousness, Individuality and Calculation.

FACULTY VS. ORGANS.

There is a great deal of very loose thought in regard to faculties and organs indulged in by the phrenological profession. Very few seem to try to get down to any *fundamental* basis. This is decidedly against phrenology. As it is handled by the majority it is so superficial that thoughtful men and women do not have much respect for it. In other words the science is far superior to the majority of its professional followers. We are not guessing at this. We know conclusively whereof we speak. We have come in contact with all phases of professional phrenology. There are very few true students of the science. Hence there has been very little thorough fundamental thinking and writing upon the subject. When one *confuses organs and faculties* it can be put down as a certainty that he has done very little thorough, discriminative thinking in regard to the science. Phrenology is essentially and fundamentally a science of faculties. A faculty is *mental* and an organ *physical*. For instance the *organ* of Firmness is not Firmness itself. In fact there are *two organs* of Firmness, one in each hemisphere of the brain. The *faculty* of Firmness is a *part of the mind*. The *two organs* of Firmness are *parts of the brain*. A brain organ is a collection of cells, fibers, arteries and veins. It is the *product* of the faculty that uses it. Instead of producing the faculty the faculty produces *it* and naturally develops it to a certain degree, and after this, if the faculty is specially used the organ can be correspondingly developed by addition of cells, fibers, arteries and veins. As phrenologists we ought to be very distinct and fundamental in our phrenological work if we are to have any special influence in establishing it.

YOU.

You are a structure of forty-two faculties. These you inherit. You inherit them in different degrees of strength. You may have inherited these in such different degrees of strength that you are very much disproportioned. This is often true. Fortunately you do not have to remain in this condition. Any faculty can be cultivated. You are endowed with faculties that will enable you, if you fully understand them, to rectify any imperfect mental condition that you are in. In other words, you can be self-guiding, self-directing and self-sustaining. You should proceed immediately to develop any faculty that hinders you from doing your best with your strong faculties. You have an absolute right to do your best if you are sincere. It is not only your right but your duty. To do your best you may have to develop certain faculties that are now crippling you. The way to develop a faculty is to specially use it. To specially use it is to first clearly understand it. Second, to intelligently, systematically and continuously put it into use. You can do this if you will thoroughly master the nature of each one of the forty-two faculties of which you are composed. You can specially call into action a faculty as certainly as you can

intentionally and individually use one arm and not the other.

You have control over your body to a great degree in directing your hands and feet. You can have the same individual control over your faculties. You can direct them intelligently, systematically and at your pleasure. Therefore, you can specially use one or more faculties and not specially use the others. This causes a corresponding additional amount of blood to flow directly to the brain organs of the faculties used. This is the basis of special brain growth. This particular part of the brain receives additional blood and this contains the elements out of which new cells, fibers, arteries and veins are built. This may all be added to the amount of brain that you have already of this particular part. This is brain growth. You can carry this on until you positively change the external shape of your head. In other words, you can tear down by the process of vital disintegration the bone immediately above a particular brain center or organ, and rebuild this bone on a larger pattern. You can continue to do this until a negative faculty that is concave on the external head may be developed until there is convexity instead. This has been done by many. You can do the same if you proceed as we have advised.

CONCERNING SCIENCE OF SELF.

Science of Self is a science of the elements of self. Science is classified, verified knowledge of something. Classified, verified knowledge of the fundamental elements of self is *science of self*. This is *elemental self science*. It is also *fundamental science*. This makes it fundamental science of *all others*. If any one thinks this elemental science of self is not the most valuable knowledge obtainable, let him *drop out* these *elements* of which self is composed. What is left of self is not worth a last year's bird's nest.



HOLY SMOKE.
SELF EXPLANATORY.

and children. It knows no sex nor age. In fact, when it is predominant it knows no nationality. It knows no country. It is not often predominant, however. It is one of the most important elements in popular political power. It was one of the principal elements of James G. Blaine's magnetical popularity. When one unites this faculty with all of the other faculties mentioned, he will, unquestionably, be a popular power in the world. If to this is added a large faculty of Parental Love there will be additional power. This will give, in union with the other faculties named, great power in handling, and moulding the minds of children.

We have now essentially covered the psychology of human power. These faculties when predominant make one powerful socially, commercially, intellectually and morally. They produce almost universal human power. Wm. E. Gladstone had many of these faculties predominant. George Washington probably had them in as nearly an equal degree as any great man. Hereafter, human power may be clearly understood. If any of our readers are defective in any of these elements, they will be powerless just to that degree and of that particular kind; therefore, all can find out by a study of this exposition of human power the reason they are not powerful. One is defective in Self-Esteem and is not powerful in a self-reliant, decisional way. Another is defective in Combativeness and is not powerful as Gen. Sheridan was powerful. Another is defective in Human Nature and is without tact and, therefore, without power to handle men.

The most concerning thing concerning human power, however, is the fact that any or all of these faculties can be developed. No one above idiocy will be deficient in all of these. Any one who possesses a few of these powerful faculties can build on them. In other words he can so understand what faculties are defective that he can definitely build up these and make himself more powerful; if not all powerful. Any faculty can be specially cultivated. In fact, if the young ladies and gentlemen would make the most of their native, mental and physical forces in building up any defective faculties that they may possess, they could become comparatively powerful even with an ordinary inheritance. The majority of the world do not use their faculties half as well as they might so far as power is concerned. To be a great power in the world is to possess the majority of these faculties in a transcendent degree. To become a great power in the world is to possess some of these and to properly develop and educate all. This is within the reach of thousands of young men. If they will but study the fundamental elements of power, and clearly comprehend exactly what they need, then they can go about the cultivation of their defective faculties and in time become great powers.

HABIT.

A Fundamental Explanation.

Like everything else human, the only source of explanation of habit, in a fundamental sense, is faculty. This is completely self evident when one takes under consideration all of the forty-two faculties. One without thinking might say that it is a matter of imitation that habits are formed in association and by imitation. This would be true, and yet it would only prove our first statement. If one associates in any intimate or effective sense with another, or others, he must do so by means of faculties. Otherwise he will not do so.

In the first place if one was very defective in Friendship he would not want to closely associate with even his brothers and sisters. If he was defective in Approbativeness he would be very indifferent toward doing as others do in a customary or fashionable sense. If these two faculties were small one would be largely indifferent to the manners and habits of others. If Veneration was also weak he would be well-nigh

completely indifferent. With these three faculties very weak one would be almost impervious to the influence of the actions and customs of others so far as following them is concerned. If in addition to these three, the faculty of Imitation was weak, then there would be complete indifference and inability to imitate others. Hence, it is a question of faculty so far as a habit that is formed even by imitation is concerned. One cannot get at anything fundamentally and definitely unless he goes directly to one or more faculties.

A habit is a condition or state of a part of the brain that has been made by the repeated action of a faculty or faculties. The vigorous action of a faculty makes some kind of impression or produces a certain condition in the brain. In common words it registers itself there. This is very much like the impression made upon the tin foil or whatever is used in the phonograph. By repeated action it becomes more and more nearly established. In fact it becomes like a well-worn road in the country. Wagons form ruts. It is easy to get into these ruts but hard to get out of them.

It is very true that when one has reached 50 years of age, he is, in a sense, a bundle of habits. His habits are established. In other words he has formed distinct roadways in the brain. He has traveled these so many times that it has become habitual. This is not only true of the sensory brain centers but it is true also of the motor centers. We form, when infants, the habit of putting food into our mouth. At first this is very difficult. By repeated effort it becomes established in the brain. It becomes so exactly established that it is automatic and is relegated to almost unconscious action.

In regard to other habits, they are formed in the same way. All kinds of walks are formed by a dominance of certain faculties. All kinds of gestures are formed in the same way. Positions in sitting are also formed in a similar way. If one has a predominant faculty of Cautiousness at birth he will form cautious habits. He will form the habit very frequently of flinching. When something happens suddenly he is startled. He could not and would not form this habit if the faculty of Cautiousness was small. Again, one with predominant Approbativeness will form a negative, affected and catering habit. He will form the habit of holding his head to one side, wearing the hat on one side slightly and walking in a minced and affected manner. He will even form the habit of writing of a display kind, not through imitation but by means of the faculty of Approbativeness. Another child with small faculties of Approbativeness and Cautiousness with large faculties of Destructiveness and Combativeness will form reckless, rough-and-tumble habits. He goes at everything in a careless, off-hand, hit-or-miss way. This soon becomes a habit because it has been repeated so often by these strong faculties that it is fixed in the brain.

What we especially need to guard against is forming habits that we do not wish to be predominant when we begin our genuine life work. In other words, all habits ought to be preparatory. They ought to be preparatory steps. They should be stepping stones. They should assist us instead of working against us. There is more danger in habit than the majority have realized. Not many break habits that are strongly established. We know how hard it is to break an appetital habit. It is hard, exceedingly hard for many to break the habit of smoking. It is still harder for some to break the habit of drinking. The danger in forming habits is in not understanding the predominant faculties. If all began with the proper faculties the lead they could be permitted to form habits that would help them to put these faculties into execution. Suppose, for instance, a child has the faculties of Amativeness, Approbativeness and Alimentiveness predominant. A more unfortunate inheritance could hardly be conceived of. With the usual knowledge of the mind this child would form three of the

most destructive and unfortunate habits that are possible. Approbateness predominant would form a habit for display, exaggeration and of catering to others. Alimentiveness predominant would form a habit of excessive eating and probably of drinking. Amativeness predominant is very liable to form the habit of self debasement in some way. These three faculties are dangerous faculties, when predominant, in forming habits. When either becomes thoroughly established it is hard to overcome.

The wisest thing in the world is to start right. To start out under the right faculties. Faculties that will make habits that are helpful, happy, self-reliant, courageous, accurate, forceful, cool, thorough, methodical and healthy are Causality, Order, Self Esteem, Combateness, Ideality, Hope, Firmness, Conscientiousness, Individuality and Calculation.

FACULTY VS. ORGANS.

There is a great deal of very loose thought in regard to faculties and organs indulged in by the phrenological profession. Very few seem to try to get down to any *fundamental* basis. This is decidedly against phrenology. As it is handled by the majority it is so superficial that thoughtful men and women do not have much respect for it. In other words the science is far superior to the majority of its professional followers. We are not guessing at this. We know conclusively whereof we speak. We have come in contact with all phases of professional phrenology. There are very few true students of the science. Hence there has been very little thorough fundamental thinking and writing upon the subject. When one *confuses organs and faculties* it can be put down as a certainty that he has done very little thorough, discriminative thinking in regard to the science. Phrenology is essentially and fundamentally a science of faculties. A faculty is *mental* and an organ *physical*. For instance the *organ* of Firmness is not Firmness itself. In fact there are *two organs* of Firmness, one in each hemisphere of the brain. The *faculty* of Firmness is a *part* of the *mind*. The *two organs* of Firmness are *parts* of the *brain*. A brain organ is a collection of cells, fibers, arteries and veins. It is the *product* of the faculty that uses it. Instead of producing the faculty the faculty produces *it* and naturally develops it to a certain degree, and after this, if the faculty is specially used the organ can be correspondingly developed by addition of cells, fibers, arteries and veins. As phrenologists we ought to be very distinct and fundamental in our phrenological work if we are to have any special influence in establishing it.

YOU.

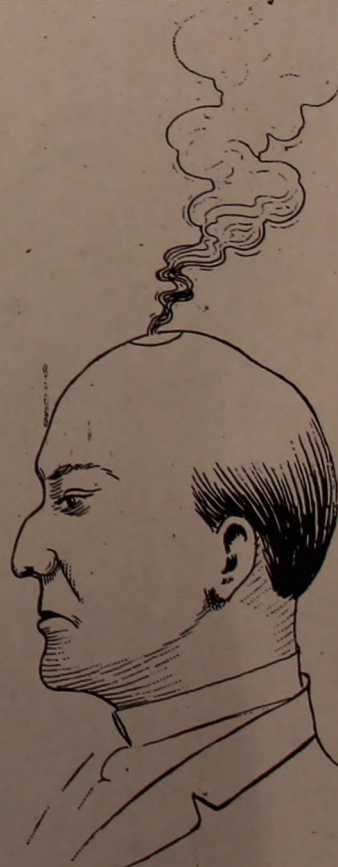
You are a structure of forty-two faculties. These you inherit. You inherit them in different degrees of strength. You may have inherited these in such different degrees of strength that you are very much disproportioned. This is often true. Fortunately you do not have to remain in this condition. Any faculty can be cultivated. You are endowed with faculties that will enable you, if you fully understand them, to rectify any imperfect mental condition that you are in. In other words, you can be self-guiding, self-directing and self-sustaining. You should proceed immediately to develop any faculty that hinders you from doing your best with your strong faculties. You have an absolute right to do your best if you are sincere. It is not only your right but your duty. To do your best you may have to develop certain faculties that are now crippling you. The way to develop a faculty is to specially use it. To specially use it is to first clearly understand it. Second, to intelligently, systematically and continuously put it into use. You can do this if you will thoroughly master the nature of each one of the forty-two faculties of which you are composed. You can specially call into action a faculty as certainly as you can

intentionally and individually use one arm and not the other.

You have control over your body to a great degree in directing your hands and feet. You can have the same individual control over your faculties. You can direct them intelligently, systematically and at your pleasure. Therefore, you can specially use one or more faculties and not specially use the others. This causes a corresponding additional amount of blood to flow directly to the brain organs of the faculties used. This is the basis of special brain growth. This particular part of the brain receives additional blood and this contains the elements out of which new cells, fibers, arteries and veins are built. This may all be added to the amount of brain that you have already of this particular part. This is brain growth. You can carry this on until you positively change the external shape of your head. In other words, you can tear down by the process of vital disintegration the bone immediately above a particular brain center or organ, and rebuild this bone on a larger pattern. You can continue to do this until a negative faculty that is concave on the external head may be developed until there is convexity instead. This has been done by many. You can do the same if you proceed as we have advised.

CONCERNING SCIENCE OF SELF.

Science of Self is a science of the elements of self. Science is classified, verified knowledge of something. Classified, verified knowledge of the fundamental elements of self is *science of self*. This is *elemental self science*. It is also *fundamental science*. This makes it *fundamental science of all others*. If any one thinks this elemental science of self is not the most valuable knowledge obtainable, let him *drop out* these *elements* of which self is composed. What is left of self is not worth a last year's bird's nest.



HOLY SMOKE.
SELF EXPLANATORY.

UNDER THE PROPER FACULTIES.

A human being is a constitution of faculties.
This is just as true as the human body is a constitution of parts.

These Faculties Vary in Strength.

The strongest faculties, regardless of kind, principally take the lead.

Forty-two of these have been discovered, defined and localized in the brain.

Some of these, if predominant, will necessarily produce nervousness, despondency, crime, insanity, worry, intemperance, disease and death.

Others, when predominant, will necessarily and unavoidably produce health, success, self control, virtue and happiness.

The question to ask everyone is :

Are You under the Proper Faculties ?

This is the Solution of Every Question of Human Life.

When an individual is under the direction of the proper faculties, he will *unavoidably* be happy, healthy and successful. He cannot get away from these.

There are twelve of these. They are:

Causality

Spirituality

Hope

Self Esteem

Human Nature

Firmness

Conscientiousness

Combateness

Benevolence

Parental Love

Mirthfulness

Friendship

Anybody with these twelve faculties predominant will *have* to be happy, healthy and successful. They will give happiness, success and health just as certainly and inevitably as day follows night.

This is not only true of an individual, but is just as true of a *country*.

Anyone with ordinary intelligence can get out from under the unhappy, unhealthy and unsuccessful faculties and get under the proper faculties.

To do this, make a special study of the twelve given above and then **immediately use them, purposely, daily and positively.**

PSYCHOLOGICAL MORPHOLOGY.

Morphology is the science of formation. Human morphology is the science of human formation. Psychological morphology is a mental explanation of physical formation. Psychology is the science of mind. Mind is a constitution of fundamental faculties. These faculties are inherited. They are transmitted usually in different degrees of strength. They, therefore, possess at birth corresponding different degrees of potential formative power. All formative power is *inherent* in faculty. The degree of formative power of a faculty is necessarily limited to the inherited degree of the faculty. Faculties have to have physical organs for action and expression. The primary localization of these is in the brain. More correctly, the *nervous system* is the primary instrument of the faculties. The brain is the principal part of the nervous system. Brain centers or organs are the most primary parts of the physical organism that the faculties need and build for action and manifestation. The faculties are the builders of the brain. This is the most positive fact. It may be new to many. We have absolute evidence of its truthfulness. The morphology of the brain is fundamentally a psychological fact. To clearly understand this is to first clearly understand the nature of each of the genetic faculties of which the mind is composed. Secondly, to understand their localization. Thirdly, to bear in mind the fact of their difference in degree of strength. With this basis one may clearly comprehend the formation of the brain. A faculty can only build a brain organ equal to its strength. In other words if a faculty is positive it will build a larger organ than a faculty neutral or negative. A strong faculty builds a large organ and a weak faculty builds a small organ. Nothing known is more certain than this. Brain does not *spontaneously* develop. Neither does it *shape itself*. Neither is it *designed*. It is *developed*. It is *formed*. It is *built*. The mind is the builder of it but not the designer. It has no designer. It is built in accordance with a number of laws. Some of these are mechanical. Others may be electrical. Be this as it may it is *simply and wholly built to enable all of the mental faculties to most successfully perform their functions*.

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MIND THE MOULDER.

(Continued from page 7.)

therefore, are formed or moulded simply according to the individual or relative strength of the various faculties.

If a female child inherits Self-Esteem, Firmness, Destructiveness, Combativeness, Amativeness and Causality to a predominant degree, it will not have the usual female body. It will build a masculine shape of body. It will have square shoulders, a large neck, narrow hips and large legs. If another female child inherited Parental Love, Approbation, Caution, Ideality, Comparison, Human Nature, Eventuality and Benevolence to a predominant degree it would have a very feminine body. That is, it would have a small neck, round shoulders, narrow waist, fairly broad hips and tapering limbs. This is just as certain as cause and effect anywhere. Yet there is no design in it. It is simply a *consequence* of *predominant* faculties.

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